A wounderfull

Prophecie or pronosticatiō

begynnynge from the yere of oure lorde M.D.XXXI. to the lawde and prayse of the mooste victorious Emperowre Charles the fyfthe of that name/ borne within the triumphāt towne of Gandt/in the golden yere. M.D. vppō the. xxiij. daye of Februarye/whiche daye is neyther named nor nōbred/because it was in the leapeyere Pronostycate by Master Salomon the Jewe/ a Physician greatly soundynge to the honour of God and lawde of the famous towne of Gandt.

Pro. i. For asmocheas the feare of god
is the begynnynge of wysedo-
Jaco. i. me/ And that euery good and
parfett gyfte/is geuē from a-
boue, to as manye as aske it in
faithe/accordyng to the sayinge of the Apo-
stle. Therfore (hauynge thys feare of the
Lorde before myn eyes) desyre of him/ tho-
rowe hys allmyghtye power and endeles
mercye / to derecte my penne a ryght/ that
thys my lytell labour and worke/maye so
procede (accordyng to his mooste godly will
and pleasure) that I in no wyse erre frō the
ryght waye of truethe. For I haue here ta-
ken in hande (throughe Gods permissyon)
to pronosticate/ of the very zeale and loue/
whyche I beare vnto the trueth. Takynge
my grounde and foundatiō/ oute of the pro
phecyes of Esay/Jermy/Ezechiel/Es-
dras/with diuers other/not omit
tyng that pryncely prophet
Dauid / lyke as I haue
done three yeres
paste/but I
entende
not to passe
ouer so lyghtlye.

71; 95

FIrst we saye/ throughe the mouthe of the ꝓphet Esdras. Wo be vnto the o Babilon and Asia/ wo be vnto the o Egypte ⁊ Syria: gyrde yowre selues wyth clothes of sacke ⁊ heare/ ⁊ moorne for youre chyldrē/ be sory (I saye) for youre destruccion is at hāde. A swerde is sent vppō you/ ⁊ who wyl torne it backe? A fyre is kindeled agaynst you/ of the fearce vengeaūce of God/ and who wyl quētche it? Beholde sayeth the prophet. They take the worde of God but for a scorne/ and haue no luste ther vnto. Therfore I am (sayth he) so ful of thyne indignaciō. Oh Lorde/ that I may suffer it no lōger. For frō the leaste vnto the most they hange ⁊ depende all vppon couctuousnes/ ⁊ frō the prophet vnto the preste/ they go all about with falshead ⁊ lyes. Agayne/ saith Esdras/ whē men shal thynke to haue peace vnytie and concorde/ ⁊ that all maner of vittaylles shall be habondaunt/ ⁊ so good cheape vppō earth/ that mē shall thynke thē selues to be in good case/ euē then shall the great myschefe ⁊ vengeaunce of the Lorde falle vppō thē/ with warres/ death/ dearthe

Babylō signifyeth aplace of sin Asia is takē for the .iij. parte of the worlde stretchīg frō the northeast/ vnto egypte. Egipte signifyeth the whole worlde so that ī this prophecye I do as well cōprehēde the turkes as xp̄ians.

 pestilen-

peſtylences and great diſquyetnes/ whiche are but the begynnyng of mooꝛnyngis and ſoꝛrowes/ In ſomoche that the people ſhall
Joel.ij. trenible foꝛ feare/ ſayinge nowe the Loꝛde commeth & is harde at hande/ A darke daye a gloomynge daye/ a clowdye daye/ a ſtoꝛ-
Amos. my daye ſhall appeare. The ſonges of the viij. people ſhall be turned to ſoꝛowe/ Soche a honger will I ſende vppō the earthe (ſayth the Loꝛde) that no man ſhall be able to ſtoppe it/ in ſoche a maner that all mē may well
Pſal.c. ſaye/ where ſhall I hyde me from the wꝛath xxxviij. of God? yea they ſhall ſaye (ſyttinge by the waters of Babilon and weape) we will hāge our harpes vppō the trees that are therin/ as oft as we remembꝛe Syon. Foꝛ who eſcapethe warre/ ſhall fele the plage of peſtilence/ and he that is quyte of the one/ ſhal not eſcape the dāger of the other. And ſoche ſmall loue ſhall theyre be/ that one mā ſhall fynde no maner of comfoꝛte at the hande of an other. Lett no man meruey ll at theſe plages that be to come/ ſeynge they ſhalbe ſent of God as ſcourges foꝛ the puniſchemēt of
S. Ber- ſynne. S. Bernarde (as it were in the per-
nardes ſon of Chꝛyſt) ſayethe. O thowe man tell
ſayng. me the cauſe af thy myſſoꝛtune and chaunce whiche thowe haſte in thy goodes/ bodye/ & ſoule/

soule/Thow seruest the deuell/ and not me
he hathe not created & made the of nought/
neyther hath he saued the/ whē thowe wast
loste/ Chryst hym selfe dyd not redeme the
with the sonne/ moone/ sterres and plane-
tes/but with his precyous bloude through
deathe. Therfore saythe the prophet Jere-
mye/I am cōstrayned to make my cōplaynt Jere.ij.
vppon yowe/ and vppon yowre chyldren.
Oh ye cursed synners/howe wofull a thin-
ge will it be vnto yowe/whiche haue forsa-
ken the trewe God/ fallynge to synne/the
deuell and all vanyties. What vnfayth ful-
nes haue yowe fonde in me/ saithe the Lor-
de/ yowr owne conscience shall accuse you/
and yowr own wickednes shal condempne
yow. Agayne we speake vnto yow/through
ghe the mouthe of the ꝓphet Esaye. Heare Esay.i.
oh heauen/harken O earthe/ for the Lorde
speaketh/I haue noury shed and broughte
vp chyldren/ and thei are fallen away from
me. An ore knoweth his owner/ and an as-
se his masters stable/but my people knowe
me not. Expert they be in blasphemies/fals
hed/and lyes/mooste lyke a frowarde gene-
ration and vnnaturall chyldren/as it apea-
reth euydently ynoughe/ with what othes
they blasphemye God/ in euerye place/ as

at weddynges/maryages/banckettes/feastes/tauernes/markettes/ ⁊ in many other pastymes/ playes/ games/ and soche other thynges / that by soche deuyllyschnes the deuyne name of God is openly detracted/ sclaundered ⁊ blasphemed. Yea in so moche that it is so derided ⁊ mocked withall/none other wyse/then as men shulde eyther putte oute their lyppes or poynt it withe their formust fynger/with soche dyshonestie and abhomynable vyces and synnes/ whiche at this tyme I shame to rehearce / so that ther be at this present daye / many more people lyuynge beastelye ⁊ fylthelye/then soberly honestly or vertuously. It neadeth no probacyon of scripture / seynge the actes be to manyfest as wel to the rulers temporall as spirituall. In so moche that the confessyon of fayth/ true repentaunce/ and godly Sacramentes with the pure preachinge of the Gospell/is so moche neglected ⁊ dispysed/ that me thynke it is greatly to be lamented that it is so longe vnpunysched/ for dyshonestie withe dysobedience is so greatly engēdred to soche maner of vnshamefaste boldenes/ that in a maner it is to late to be reformed. And it is to be feared that there be many sturdy vylleynes/ vnder the coloure

and pre-

and pretence of beggynge / wyll do moche more harme/ than eyther Jewes/ Turkes/ Agarenes or any maner of kynde of beggers/so that they wyll not onely be cõtent/ to begge in the open and cõmen streates of townes and Cyties/as do the lame/dome/ and crepell/nor yet to stande at the churche doores & porches / but withoute any shame wyll entre boldelye into mẽnes houses and tauernes. And some there be of the other partie/ that appere to the people lame/halt and no lesse then crepell in dede/that withoute the townes and Cyties/ in the feldes will take them to their fete/laynge awaye their cruches/ some tyme vppon their shulders/moch more redyer to take a purse violentlye/then to aske for Christus sake charytablye. Thus see yowe two maner of beggers/bothe worthely to be reprehẽded and amended. For whan the one kynde of them hathe before none/brought home their prouender/and fylled not onelye their bellyes full / but euen crõmed them vp to the throtes/yet must they agayne at after none/seke agayne in the streates/where they maye haue their bagges full agaynst the next daye/so that they go gulpyng lyke brute beastes/ neuer satisfyed. The other sorte bolle

ȳ ſwyll all that euer they cā gett. The lorde which ſeeth from aboue/ and knoweth that all theſe thynges are trewe/ ſhall ones nudge that theſe be euen the ſhepe withoute wolle. Although there is no man that taketh hede of them / yet is it not ſuffycyent that both theis kyndes of people lyue thus myſerablye ydelly and wredchedlye / from whome commeth ſkante one good woorde oute of their mouthes. And it is not a lytle to be maruayled at / that theſe enormyties be vnpunyſhed / ſeynge they ſo great and intollerable. But euen lyke as the lynke of one chayne draweth after hym an other/ ſo dothe one myſchefe and ſynne drawe an other after hym. For ther is no great ſynne that cōmeth alone/ but draweth by certeyn occaſyons many other euelles after hym/ by the whyche the great indignacyon from the Lorde / is caſte as a plage to come vppō the dyſobedyent / of whome the Prophet Dauid ſpeaketh. They reioyce when they do euell / hauyng delyte and pleaſure in theyre euell dedes. For the wycked when he commeth into the daunger and deapthe of ſynne/ he paſſeth nothyng at all for it/ ſo that. S. Paull ſayeth/ that God hath gegyen all ſoche people vp into theyre hartes

Rom. i.

luſtes/

luſtes/and vnto all lewde mynde to do ſoch thynges whiche be not comely/ beyng full of all vnryghtuous doynges / folowynge the foote paithes and ſteppes of Cayn and Iudas/ with that ſtyfnecked & ſtonyharted Pharo. Notwithſtandynge the goodnes & great lyberalyte of God forgeueth the ſynner ſo ofte as he falleth/to the intent he ſhulde repent & amende. Therfore nowe ye Chriſten mē aryſe from youre ſynnes/ and open youre eares & vnderſtand with youre hartes the wordes of the Prophet/ whiche ſayeth. I am ſo full of thy indygnation. O Iere.vi
Lorde/ that I can ſuffre it no lenger. They take thy worde but for a ſcorne/ tredinge it vnder their fete/hauyng no luſte thervnto. Powre out thy wrath vppō the childrē that are without thy worde/that the mā may be takē pryſoner with the wyſe/the aged with the crepell. For what with the intollerable burdēs of the ſcrybes & pharizees/ the inſaciable & beaſtly deſyres of the adulters & fornicatours/ with the vnmeaſurable couetuouſnes/ falſehead/ frawde & decepte of dyuers & ſtraūge ſortes of people/the churche is become(I feare me)a very denne of theues robbers & bloudy murtherers. Therfore ſayth the Lord by hys Prophet/ vppō all

ſoche

Genes xix. Ezechi. xvi. Jere. vi Esa. xxi Ezechi. xxxviij. Psalm. xcviij.

Jonas. iij.

Ezechi. xij.

soche shall rayne solphur/ fyre & brymstone with wyndes bothe troublous and tempestious and all other plages/ no lesse then it was sene vppon Sodoma and Gomorra. And agayn speakith the lorde by the mouthe of his prophet Esaye. I will powre out vppon yowe (saythe he) my wrathe/ and I will caste downe vppon yow the fyre of my vengeaunce and indignation/ withe thonder/lyghteninge/ hayle and darkenes. So that there shall go a fyre before the lorde/ whiche shall consume and burne vp his enymyes on euery syde. Therfore clothe yowr selfes with sacke clothe/ caste asshes vppon yowre heades/faste and praye/lament and repente yowe of yowre synfull lyuynge. For the dayes of the lorde are at hande/so that euerye thynge whiche hathe bene prophecyed shalbe fulfylled. Remembre what great pytie and mercy / the lorde had ouer the Niniuytes/after that they withe longe lamentation/repentaunce and feruent supplicacyon/submitted them selues wholy to hym. Also notwithstandinge that these. iij. men/Moyses Arō and Samuel/offended agaynste the lorde / yet when they repented and prayed hertelye / the lorde hearde them/yet punisshed he their trāsgressions/

as it

as it appeareth by Moyses whiche synned at the water of Stryfe / by reason wherof he myghte not entre into the lande of promys. Lykewyse when Aaron made a goldē calfe vnto the lordes people. And Samuel synned beynge negligēt in teachyng of his chyldrē. Yf God haue not spared soche mē/ we then ought to take good hede/howe we walke in the p̄sence of God. Therfore sayth the prophet/beware of the plage/and pestylence of darkenes/ which is a syckenes that dystroyeth the lyght of the daye. And if ye will not turne and amende/ then the dayes of sorrowe shall sodenly come/ from whose face thowe shalt not flee. Thowe shalte call vppō the flowdes of the waters / with the hyghenes of the mountaynes to hyde the. There shalbe soche a cryinge and waylyng amongest the chrystians / that the one shall saye to the other / it were good that we neuer had bene borne. In so moche that some shall dysdayne the wordes of this prophet/ yet is there nothyng more truer / then that whiche is spoken of before. So that greate heauynes and sorowes shall chaunce/aswel vppon other staungers and alyaunt naciōs as vppon the dowche lande/wherfore it behouethe me some thynge to speake therof/ that

Nūe.xi.

Exodi. xxxij.

i. Regū viij.cha

Genes vij.

Psal.xj.

that men perceauynge the lytle shyppe of Peter (throughe discorde and disobedience) to be rent and broken in peces/agaynst the harde stony rockes/ shall then the more easyer see these thynges to be true & no fables. And thoughe ther be many whiche thynke the naturall inclinations of the elementes to be but fantasticall and worthy of no credyte/ yet can they not but graunt the ordenaunce of God to be vnfallable/in as moch as it procedeth frō the bosome of the father. And here do I bothe earnestly and playnly admonysshe the Germanies bothe hyghe & lowe to ioyne them selues vnto the Egle/ For elles there shall aryse amongest them/ soche warre & discorde that it shal not easely be apeaced. For the Turke shall with great violence go about to destroye the landes of Meyssen/Duryngen & Hesse/ as Merlyn bothe apphecye/whiche sayth by soche meanes the Emperours maiestye myght come to some myssortune of hys body/ by reason of the cōiunction of Iouis beynge in Scorpio. Also other princes & lordes of the Romayne Empyre/ shalbe some thynge troubled of their subiectes/notwithstandinge it shall not longe contynewe. And after that the Emperours maiestie hathe taken great

payne

payne & trouble in trauaylinge frō one con
trey to an other/ with moche dísquietnes &
ſmall reſte/ aſwell by lande as by ſea/ then
ſhall the ſpyrituall ſwerde not be ſo longe/ The ſpi
ſo brode/nor yet ſo charpe/to cut with ſoche rituall
violēce as it hath done in tymes paſte. And ſwerde
in thys tyme ſhall the ſonne loſe hyr lyght. ſhall be
iij. poyntes and a halfe great/ which ſhalbe made
vppon a Frydaye after. S. Bartholemews ſhorter.
daye at one of the clocke in the after none
or ther vppō/ becauſe Leo hauinge the aſcē-
dent/ſignifyeth to vs many fearful warres
& great ſhedinge of bloude. Whiche as wel
they of the lande of Auſtriche ſhal perceaue Auſtri-
and feale as many other ſtraunge nations. che ys
For Merlyn ſayeth that the Turke wythe vnder
great power purpoſeth to deſtroye the fo- the do-
re named landes of Meyſſen / Duringen minion
and Heſſe. Therfore let not this Godly ad- of Fer-
moniſſion and plage/whiche hangeth ouer dinādo
youre heades (good Chriſten mē) be forgot kyng of
ten/but rather let it be cloſed within youre Hōgary
hartes/ ſeynge it is none other wyſe lyke/
thē ſo to come to paſſe. For as truely as the
Lorde lyueth/ great ſorowes & troubles are
at hande in whiche the holy prophecies ſhal
be fulfylled/ and the true Chriſten churche
ſhall ſore decaye / euen lyke as it chaunced
vnto

vnto the congregacyons of the Jewes/ be-
ynge in great prosperytie/ felycytie & pry-
de / Hearynge the wounderfull thynges
wroughte aboue in heauē/perceyuyng one
lyke a ballyaunt Captayne/beyng in a fye
ry charret and syttyng in a stoole of golde/
hauinge in his hande a sharpe speare/and a
voice hearde in the entrynge in of the tem-
ple/ which sayed within a very shorte tyme
we will depart hence/ which syguifyed the
mercye of God to be withdrawen from the
generacyon of the Jewes/ and it so came to
passe/as it appered mooste many festlye by
the distruccyō of Jerusalē/all this not with
standinge nor nothynge at all regardynge
these visyons they mocked and derided thē/
as thinges mooste false and vntrue. And I
feare me that as many of the dowchelande/
dothe esteyme and iuge these admonicyons
of the prophetes as fables, euen so dothe o-
ther landes and nacions/whiche will neuer
repente/vntill the tyme that those thinges
happē to thē/ as did to the Jewes for theyr
Apoca. xviij. disobediēce. But heare what S. Jhon say-
eth in the apocalips/of them whiche ioyne
Esa. xij them selues vnto the Babilonical strompet
Babilon that great cytie is fallen/ whiche
hathe poysoned all nacions/ causyng them
to drincke

to drynche of the wyne of her stinking fornicacion. That myghty and great cytie Babilon (sayeth he) is fallē/ and become the habitacyon of deuels. And why? bycause the Kinges of the earthe haue committed fornicacion with her. And her marchantes are waxen ryche with the haboundaunce of her pleasures/ yet in one houre (o thou Babilō) is thy iugement come. Thy sheaperdes haue distroyed and scatered my flocke a brode sayeth the Lorde/ feadinge them selues/ and not my people. Therfore (sayeth he) I will vpon them/ and requyer my shepe oute of theyr handes/ & will feade them myn owne selfe. For howe manye is there at this daye which for the inwarde zeale which thei beare vnto the heade of that cytie of Babilon/ take an occasyon (after the ensample of Herod) to make inquisycion for fylthye lucres sake/ for the pore innocēt lambes of Chryst neuer leauing of vntill thei haue shed their bloude/ thynkinge therby their Lordeshippes and Kyngdomes lōger to endure. And it is seine at this presente daye in some places/ that although the name of the heade of the Babilonicall cytie be abolisshed/ yet were his lawes neuer more auaunced/ nor his ministers and adherentes had in more

Jere. li.

Apoc. xiiij.

Esaie. xiij.

Jeremy xiij.

Ezechi. xxxiiij.

Mat. i.

bygher

hygher estimacion. I wolde there were some man that coulde make the spiritualty to vnderstāde this lesson of Christe wel/where he saieth/that the Princes and Lordes of the heathen/ haue power ouer the heathen people/but it shulde not be so amōgest his disciples/Nowe then/if they wolde harken to this doctryne / and graunte them selues to be Christes disciples / then can they not loke to haue soche rule in the worlde / ouer Dukedomes/Erledomes/Cyties and townes/in soche ample wise/that worldly princes/in a maner be nothyng to be compared vnto them/ or at the leaste withoute them. I speake not this in dispayse of the supery our powers/for euē the same Gospel whiche taketh worldelye promocion from the spirituall powers/ dothe agayn restore the same to the Ciuyle Maiestrates/the which ought to be obeyed as well of the spiritualtie/as of the temperaltye/ seinge it is thordenaunces of God him selfe/for the punisshemente of them that be euell/ and mayntaynynge of the good. So that who so euer withstandeth them/ withstandeth the ordenaunce of god/seinge thei be his mynistrees for oure wealthe and profyt / vnder whose subiection/ God hathe instituted all creatyres. For

mat.xx.

Roma. xiij.

rees. ffor he sayeth clerely / Omnis anima / here is no mā excepted / nether spiritual nor temporall. ffor where this order is not in the church of Christe / there muste the Lorde nedes sende downe his plages and punisshemētes / accordinge to the prophecie of Hyldegardus / whiche sayeth / the time shall come / that the moone shall lose her light / that is to saye .iiij. poyntes / whiche shalbe apon a monday after vincula Petri / at .xij. of the clocke at mydnighte / the ascendent beinge in Aquario .xviij. degrees in Libra / whiche vndoutedly dothe signify vnto vs / that many godly ordenaunces and statutes / which haue bene made for the setting forwarde of gods honour and the publyke wealth / shall be disanulled and brothen / and other wicked and vngodlye actes shalbe put in their places. ffor in this time shall stande vp a false prophet / whiche shall go aboute to distroye the cheifest articles of our faithe and beleif / and so throughe an vtwarde and glorious appearaunce / he shall seduce moche people / and worke many straunge thinges. And in this time shall the Emperours maiestie be vexed and troubled with many of his subiectis / so that the prisons in euery place where men do vse to execute iustice / shalbe fyl-

Roma. xiij.

led / with

led/with monkes/fryers/ nõnes and soche other/so that ther shal lyue in an vncerteyn and vnsure estate. Itẽ marchaũtes & artifycers/shall not greatly profyt in their affayres/but that shall not longe cõtynewe. Itẽ women shall haue good fortune in their trauayll & labour/for they shall bryng forth many chyldren within shorte tyme. After this shal ther be two eclipsis/the one of the Sonne/the other of the moone. The sonne shall be darkened. vi. poyntes great frõ the begynnynge to the endynge/ which shalbe vppon a wednesdaye. viij. dayes after the. xij. day at after none. And agayne the moone shal loose hyr lyght vppon a frydaye after the conuersyon of. S. Paull in the morynge at twoo of the clocke in the. ix. degre of Leo, whiche betokeneth great mischaũce and fortune to them that dwelle vppon the sea coastes / or where the grounde is lowe. In thys tyme men shall see a great fall and decaye of Turkes/so that the empyre shall haue great rule & domynion/ conquerynge diuers lãdes & lordeships. Itẽ the nobles of the empyre shall haue prosperous successyon and fortune with great fauoure of their subiectes. In the mean tyme shal the spiritualtie be at variaunce/strife/& discorde/for the

promo-

promocions and goodes of the churche. And
while thei are thus striuinge one agayuste
an other/ marchauntes and all other arty-
ficers/ shall haue more prosperous and bet-
ter lucke in their trades & busines then thei
had before. Notwithstanding/ Italye/ Nor-
way/ and Denmark shalbe vexed troubled
and be brought to great heauines. Aboute
this tyme shall there be in Fraunce/ in the
lande of Luke/ and in some places of the lā-
de of Cleue/ great pestilēce and other strā
ge diseases/ then shal the flowdes of the wa
ter of Rhyne braste forth with great violēce/
and ouerflowe dyuers partes of the lande/
to the greate discomoditie of the people. In
this tyme shal the sōne be darkned. ic. poyn
tes from benethe vpwarde/ vppon the secō-
de friday after Easter after none at. iiij. of
the clocke. xij. degrees in the sygne of Pi-
sces/ so that then thascendēt shal showe hym
selfe signifying vnto vs/ that there shall be
a great nombre of princes deposed / so that
the crowne of the lāde of Bohemie shal stād
voide/ through the great disobediēce of the
subiectes. And because thei do reproue the
rodde wherwith thei shulde be beatē/ I wil
therfore (saithe the Lorde) visite their trans- Amos.
gression and disobedience/ withe a sharper viij.

rodde/that is/with the swerde of warre pe
stilence dearthe and deathe. Then shall the
plates of the churche be at strife/one agayn
ste an other for diuers causes/whiche I en-
tende not moche to entreat of at this tyme/
but will cõmitte the thinges vnto god/ yet
will not I ouer slyppe the wordes of that
Psal.ij. princely prophet Dauid/which saithe. The
kinges of the earth shall stande vp/ and the
rulers shall counsell and come to gether a-
gaynste the Lorde/ and his anoynted. For
bothe Pilate and Herode/ Annas and Cay
phas/ scribes & pharisees/whiche seke their
own profet and aduauntage/with no small
dissentiõ and discorde/seking the soules of
Esaye. them/which(the prophet Esay sayeth) shal
xiij. not yet dye/ Thei shall right well perceaue
the great plages of god/ withe lamentinge
Psalm. and mourninge as lãpes with oute oyle/ &
lxi. lanternes with out light/beinge both idle/
blinde & vayn. For yf thei were layd agayn
ste vanitie in a peirs of balaunce/thei should
flye vp vnto the skye/ and be moche lighter
then euen vanitye it selfe. Harken therfore
(sayeth the Lorde) ye princes of Sodoma/ &
ye people of Gomorra/ these my wordes.
For the synne of my people/I will (sayeth
he)suffer ypocrites to raigne ouer you. Let
vs take

bs take hede of the wōderfull example whe
re the aungell af god did destroye apon one
nighte in the pauillios and tētes of the Assy-
rias. C. lxxxv. thousande mē. For bndou- iiij. Re-
tedly these plages that are to come/shall be gū. xix.
for the synnes / whiche raygne at this daye Esaie.
in the worlde/so that there shal assemble to xxxbij.
gether in one felde/many nobles of greate
power/whiche willingly shal go to battell/
where moche blonde shall be shedde/ moste
especially of the wicked/ in soche wyse that
the thirde parte of the worlde/shal there be
slayne. For I will holde my tonge no len- iiij. Es-
ger (sayeth the Lorde) seinge the people be dras. xb
so wicked ād bngodly/for the innocēt blou-
de of the troubled/criethe bnto me/and the
soules of the ryghtuous complayne conty-
nually/ therfore will I auēge the blonde of
my people/ so that the worlde shalbe full of
wofulnes and misery. The groūde shall lye
baide/and not be tilled/ the trees shall bear
frute and shall not be gathered. The corne
that is sowē in the feldes/shall not be brou-
ghte home into the barnes / the womē shall
weape and wayle/for the losse of their hus-
bandes/that shall perisshe withe the power
of the swerde. And more ouer/ Nostradamus
prophecyethe/that in this tyme / the trewe

christias shall haue moche persecucios/troubles & sorowes/for the worde of God. And after that shall there folowe great dearthe/ and deathe / as well in other places / as in douchelande. The shal ther come in the coastes of Europe/soche rayne/ wynde & tempest/that many me shall be slayne therwith And this tempeste shal come fro the north/ so that many shall go at nyghts merely to theyre beddes / whiche shalbe founde dead in the mornynge/ and thus ended hys prophecie. In this tyme also shall the papistrie and seate of Rome stande voyde/so that the Emperour shall take vppo him to ordeyne and instytute an other in the same seate/ to whome the Emperoure shall adioyne hym selfe & make attonemet in the churche. And the man whome he shall thus ordeyne/shal be of great worthynes & vertue/and therto be sett lyke one of power: so that after that he shall put downe/& take awaye great possessyons/rentes/promocions & dignyties/ from the prelates and prebendaries/forbyd dinge all outwarde bayne glorious pompe and pryde/ aswell in externall lyghtnes of raymet & apparell bothe of men & women/ as also the superfluytie of Golde/Syluer/ pearles/precious stones/and soche lyke/so

that he

that he shall wyll euery man & womā accor-
dynge to their vocacyon and callyng to go
soberly apparelled/ as it becōmeth the true
membres of Christ. Itē he shall cōmaunde
the Gospel of Jesus Christ to be preached/
throughe oute all the worlde/rebukyng all
synfull & vicious lyuinge of the people but
he shall not longe contynewe. Aboute this
tyme shal ther be hearde of a great fall and
destrucciō of the Turkes/amongest whom
ther shal be a great insurreccion/by the rea-
son wherof thei shalbe troubled with moche
myserie & calamitie. For the styrringe vp of
Saturnus shall worke woundersly wythe
them/to their great mysfortune & chaunce/
so that the Turke shall haue but lytell cou-
rage and comforte to make warre agaynst
the christians. The spyritualtie agayne on
the other partie/shalbe at no small variaūce
and dyscorde amongest them selues/ by the
reason wherof many Kynges and prynces
shall take good occasyon to reforme many
enormyties/lytle to their ease and proffyt.
For many of them whiche thynke to buyld
vppon a foundacyon as hard as any rocke/
shall fynde that it is but a very slypperishe
sande. Nowe if mē of power and renowne/
wyll buylde vppō these foundacions so vn-

certayne and vnsure / yt ys no marueyll / thoughe God do plage them for their wyckednes / that so wylfully resyste and nothinge at all regarde these his godly admonissions / whiche shulde mous and sterre all christen men to repentaunce. O Lorde how shorte is the time of mercy / and howe fewe be there that require it at thy handes in tyme / which thinge obteyned / we shal euer liue / and neuer dye! The woman of canane / called to Christe for mercye / and by and by her doughter was made hole. Also Job saithe / that the earthe is not onely full of mercy / but heauen and hell / for who hathe euer called vpō Christe for mercye / whiche hath not receiued it of him / so that he haue asked it in faithe. And vnderstāde that the Emperours maieste Charles the fyfte shal worke the Turke more sorow thē any prince hath done these. CCCC. yeres / so that thei whiche are vnder the signe of sagittarius / shall preuayll and haue great victory / which shal be the Emperour hym selfe / or one of his bloude. And where I might here speke more of the Emperours maieste / and of diuers thinges / which shalbe done by him & his nobles / let no man thinke the cōtrary / but his actes shal excell and passe all other princes / if he

Math. xv.

if he be not hyndered by the perſwaſyons of the prelates of the Romayne empyre. And to this dothe agree Cibilla Cumana / ſpeakinge owt of the ſpirite of prophecie / affirminge it to chaunche betwixt F and E / A and G. Whiche prophecie endeth at. xlviij. yeares / or ſone after. Before that time there ſhall be great chaunge in the world / and ſtraunge wōders ſhalbe heard of / that ſhal be trewe / although thei ſhal apeare to many / very vncredible. And thē more thingis ſhall chaunche in a verye ſhorte tyme / then hathe bene ſeene many yeares before. And the laſte ſigne and token after theſe / there ſhalbe ſo great perſecution and tribulatiō / as hathe not bene ſeene nor heard of / ſyns the beginning of the world. And after this perſecutiō / ſhall the ſonne be darkened / and the mone ſhall not geue her light / in ſo moche that I do fynde eſpecially two fearefull Eclypſes of the moone / in ſo moch that ſhe ſhall loſe her lighte verye greatlye with in one yeare / and ſhalbe darkened from aboue to benethe / and theſe Eclipſis ſhal giue vnto all nacyōs / a great admonition and warninge. For the operation of bothe theſe Eclypſis / ſhall chaunche betweene the yeare xxxvij. and. xlviij. ſignifyng to vs / ſo great trouble

The prophecye of Cibilla cumana.

Vnderſtande by thoſe letters / F E / A and G / the dūicall and the leap yeare. Math. xxiiij.

trouble & heauynes to chaunce vnto the spi
ritualtie/that I wyll lett passe to name the
houre and daye/ referringe it vnto the iud-
gement of the Lorde. And so farre as thys
cirkell doth stretch/so farre shall ther great
disquietnes be. So that I wolde men shuld
Apoca. xiij. note these two figures folowig in the Apo
calipse. The fyrst is/I sawe a beaste rysyng
out of the sea/hauing .vij. heades. x. hornes
and vppon his hornes. x. crownes/& vppon
his heade the name of blasphemy/by which
beaste I vnderstande that vsurper of Gods
lawes/ & wicked tyrañte Antechriste/whi-
che hath most beastly lyued and taught the
people most wycked and beastly doctryne/
whiche hath drawē vndermeth his subiecciō
vij. the most noblest Realmes of the whole
worlde/he that hathe eares/let hym heare.
And I behelde an other beaste cōminge out
of the earth/& he had. ij. hornes lyke a lābe/
& he spake as great thyngis as dyd the first/
and caused the people which dwelled in the
earthe to worshippe the firste beaste/whose
deadly woūdes was healed by him/ let him
that redeth vnderstande. These prophecies
are bothe chaunced & fulfylled/ & we truste
by the helpe of God/that these thyngis shal
be redressed by the Emperours mayestie/

Charles

Charles the.v. & his assistentes. After this shall come a good tyme/for there shall be a newe reformacion/whiche shall continewe longe/so that the name of the great Turke shalbe no more hearde of. In this tyme shal other fearfull thinges be sene in the sonne/ for vppon the second wensdaye after easter at.v.of the clocke in the mornynge/in the. xxbii. degree/ the sygne beynge in Aries. Ther shalbe soche darknes as hath not bene sene in many yeres before/which signifieth that many princes & kynges shal rule to gether in one realm. Then (saieth the ꝓphet) shall they make of theyr swerdes plowe- Miche. shares/and sythes of their speares/& euery iiij. mā shall syt vnder hys vyneard and fygge tree/so that one people shall not lyft vp his weapen agaynst an other/nether shall they Esa. ij. frō thens forthe learne to fyght. After that shall the blynde Jewes knowe by the declaracyon of the prophecies of Jacob/ that the true Messyas hath bene borne longe & many yeres agone/which thei vnto this daye/ haue loked for his cōmynge. Whiche ꝓphecie sayeth thus: when messias shalbe borne Genes xxxi. then shalbe taken frō the Jewes their scepter and crown/ and thei shalbe ruled of the Romyssh Empyre: which so chaūced after

the death

the death of Christ. And throughe Titus & Vespasianus they were brought vnder the subiection of the Emperour of Rome. And nowe I truste (through the goodnes of almightie God) that it shalbe aswel declared vnto the Iewes/ as it hath bene beleued of the Christiās/ that Messias is come alredy So that then (after the destructyon of the Turkes) they shalbe all conuerted vnto the christē belefe/ & the Gospel shalbe receaued with all diligēce. And this is the good will & mynde/ of the most redoubted Emperour and godly prince Charles/ & that not onely in worde/ but also in harte & dede. For thys purpose hath the almyghtie God ordeyned so many godly and excellent cōtreys vnder neth his gouuernaūce/ to the intēt that the pure and vndefyled worde of god might be preached and syncerely taught/ thorow out all his landes/ to the honoure of God & saluaciō of mānynde. Wherby it shal appeare (I truste) to all his true subiectes/ to cause them to take the more courage / to the further encrease of vertue/ and preseruacyō of his excellēt maiestie. Blessed be that houre when this shal come to passe/ and blessed be all they which shall aduaūce & set forwarde these thinges before rehearced vnto all nacyons.

cyons. For the whiche let vs all praye with
one harte & mynde/that this Gods honour
and our saluacion maye be obteyned/peace
encreased/and al consciences quyeted. For
the Lorde knoweth what creatures we be/ Genē. iij
sayinge/We are but asshes/& to asshes shal Ezechi.
we retourne agayn/and as we brought no- xvij.
thing into this worlde/so shall we cary no-
thing away with vs. Here with I make an
ende/and take my leaue/neuer more enten
dyng after this to pnosticate/but wil coun
sell all men in the steade of pronostications
to imbreace Godes worde/which is able to
saue youre sowles/according to the sayeng
of the apostell. And all though in this pro- Jaco. i.
nosticacio/I speake moste specially of thos
thinges/whiche are lyke to chaunce(by the
natural inclinacios of the planetes)in dou-
chelande/yet were it good for all other lan-
des & realmes/here with to be admonished
and take good heade/ for where so euer the
Lorde is most dishonoured & his word resi-
sted/ther will he first strike & plage/ and yf
ther be any (as pchaūce ther wyll be some)
which wil saye(tush)this pnosticator is no
wiser then mad Marlyn & soche other false
and prophane fabelers/ as he dothe here in
alleage thē for his authors/wel/admit that
bothe

Genes xlix

bothe thei and I were liars (as in deade we are no other) yet is the Lord rightuous and trwe/ whiche wyll smyte the worlde with his staffe and rodde/ and with the breath of his mouth/ he will destroy the wicked. But here will some men peraduēture obiect and saye/ that these great threates and plages of god before rehersed and spoken of by the prophetes/ were prophecyed agaynste the wicked and disobediēt Iewes/ agaynst Sodoma and Gomorra/ agaynst their princes preistes cyties and coūtres/ which thinges were fulfilled many hondred yeares paste/ as at the destruction of Hierusalem & soche other. Well/ agaynst all soch that thus arrogātly wyll reason agaynste the Lorde/ will he him selfe whette his swearde/ bende his bowe/ and make redy his arowes/ to shoote at those disobediēt people/ which cōtinewe still in their synnes with moche more abhominatiō/ thē euer did these heathē or vngodly Iewes. And let no man thynke/ that his swerde is any shorter at this tyme ageynste them that wyll not repēte and amēde/ then it was in time paste. For trwly/ the synnes which raygne at this daye in the worlde/ do greatly prouoke the plages & vengeaunce of god to come shortlye vpō vs. And thoughe

owr

owr gracious god be a lõge sufferyng god/
yet at lengthe he punisheth/ and that with
great violẽce / accordinge to the sayinge of
the ꝓphet Naum/where he sayth. The lor- Naũ.i.
de taketh vẽgeaũce vpon his enemies/ & re-
serueth displeasure for his aduersaries/ the-
re is no power nor prince/that can withstã-
de the lorde of hostes/for lose what he sai-
eth/it is done/and what he cõmaundeth/ it
standeth faste. There is no counsell whiche Psalm.
shall lõge preuayle/if it be agaynst the lor- xxxij.
de/accordinge to the sayinge of the prophet
Dauid/speakinge on this wise. The lorde
bringeth the counsell of the vnfaithfull to
naught/and turneth the deuices of the peo-
ple/but the counsell of the lorde endureth/
and the thoughtes of his harte/ frõ generati-
õ to generatiõ. A kynge is not holpẽ(saye-
eth he)by his owne great hooste/ nether is Psalm
a Giaũt saued throuh the might of his ow- xxxiij.
ne streangth. Let vs now therfore feare the Naũ.i.
lorde/for at the sight of his displeasure/all
the worlde shall shake and tremble for feare
who may abide his displeasue/ or ones flee
from his indignacion: his anger taketh on
like fire/so that the harde rockes(sayeth the
prophet)at his displeasure braste in sonder. Esa.xi.
Therfore all trew and faithfull christians/
lamẽt and morne/for the day of the lorde is
at hãde

at hāde/which cōmeth as a distroyer frō the
Esaye. xiij. almighty. Thē shal all hādes be lettē down
and all mēnes hertes shal melte away/care
fulnes ⁊ sorow shall come vpon thē/⁊ their
faces shal burne like the flāme/because (sai-
eth the ꝓphet) the day of the Lord shalbe so
terrible/that his indignaciō and wrath shal
be caste vpon the face of thearth/ to make it
waste/⁊ to root out the synne therof. Heare
what the Lorde saieth/ by the mouth of his
Esai. x. ꝓphet/Wo be to all thē (saieth he) that ma-
ke vnrightuous lawes / deuisinge thinges
to harde to be kept/wherby the pore are op
p̄ssed on euery syde/and the innocēt people
ar therwith robbed of iugemēt/the widow-
es made a pray/so that the fathirles be spoy
Job. xij led of their goodis. This may almē see how
the godly and innocēt be entreated and lau-
ghed to scorne/and the houses of robbers be
in wealth and prosperite. The Lorde euer-
lasting/which hath the hertes of all kinges
and princes in his hāde/to turne thē where
euer he will/preserue the Emperours most
noble maieste/with all kinges and princes
and stablisshe thē with great honour ⁊ lōge
lyfe/to ꝓmote the gospel of Chryst. Amē.
Let euery man fear the day of the Lor-
de/for it is harde at hande. Esaye. xiij.
Anno. M. D. xliij. in Maye.